cr like an artificer and carpenter,—what tools instruments could he have to work .withal;? what ministers and subservient opificers? what engines and machines for the rearing up of so huge a fabric? .How could he make the matter to understand his meaning, and obey his beck ? how could he move it, and turn it tip and down? fpr if incorporeal, he could neither touch nor be touched, but would run through ajl things, without fastening upon any thing; b.ut if corporeal, then the same thing was both materials and architect, both timber and carpenter, and the stoiues must hew themselves, and bring themselves together, with discretion, into a structure.

xx. In the last place, the Atheists argue from interest (which proves many times the most effectual of all arguments) against a Deity; endeavouring to persuade, that it is, first, the interest of private persons, and of all mankind in general; and, secondly, the particular interest of civil sovereigns, and commonwealths, that there should neither be a God, nor the belief of any such thing entertained by the minds of men ; that is, no religion. First, they say, therefore, that it is, the interest of mankind in general; because, so long as men are persuaded, that there is an understanding being infinitely powerful, having no law but his own will (because he has.no superior), that may do whatever he pleases at any time to them, they can never securely enjoy themselves or any thing, nor be ever free fr^om disquieting fear and solicitude. What the poets fable of Tantalus in hell, being al\yays in fear of a huge stone hanging over his head, and ready every moment to tumble down upon him, is nothing to that true fear, which